

Ba-Bapu 150th Year Celebrations - Book Series

NAYI TALIM

Dheerendra Majumdar



Translation by : **Hemadevi B. N.**

Ra & Rapu 150th Celebrations



Literature Series



NAYI TALIM

by Dheerendra Majumdar

Kannada Translation edited by
Siddavanahalli Krishnasharma

English Translation by
Hemadevi B. N.

Karnataka Gandhi Smaraka Nidhi

Gandhi Bhavana, Kumarapark East, Bengaluru - 560001

Phone : 080-22261967



NAYI TALIM

Written by : Dheerendra Majumdar

Kannada Edited by : Siddavanahalli Krishnasharma

English Translation by : Hemadevi B. N.

Published by Karnataka Gandhi Smaraka Nidhi

Gandhi Bhavana, Kumarapark East

Bengaluru - 560001

Phone : 080-22261967

1st Edition : 2020

Copies : 1000 Nos.

Pages : XII + 72

Price : 58/-

ISBN NO : 978-81-942226-0-6

Print : CreativeGeekz

Yadhava College Road

Madhava Nagara, Bengaluru

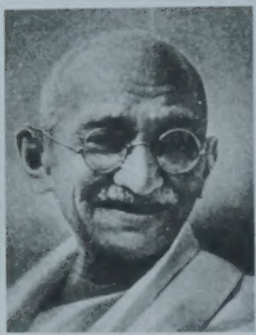
Ph : 080 40927049

PREFACE



TRIBUTE

to former convenor of
Karnataka Gandhi Smaraka Nidhi
Sri B. Narayanappa



"Happiness is when what you think, what you say, and what you do are in harmony."

- Mahatma Gandhi

PREFACE

To propagate, publish, and disseminate the thoughts and principles of Gandhiji's through his literature is a very important activity that the Karnataka Gandhi Smaraka Foundation has undertaken to observe meaningfully the 150th anniversary of Kasturba and Gandhiji. I am happy to say that we are publishing the book "Nayi -Talim" in English based on Gandhi's concept of education.

Life of Mahatmaji's itself is an ideal education for all of us. It is well known view that education makes one a human citizen and a good person. At every stage of society, discussions, discourses, and consultations on what type of education is needed has resulted in altering education systems or policies. Going through the education system in British India, Gandhiji opined that it was not suitable for our country and he was in quest of a type of education India needed. Through his experiments, experiences and study of the conditions prevailing in India, he understood that to alleviate hunger, poverty and unemployment, the education system of our country should develop self-reliance and self-pride. Hence, he formulated a new education system called "Nayi Talim." He said that it would be an essential source to realise equal opportunity, self-purification, peace, contentment, employment

oriented life and self-government. Accordingly, Gandhiji set about building a self-sufficient nation with a self-reliant life. He said that the children should learn yarnning, making khadi cloth from childhood along with their regular studies. This makes the people pure-hearted and lays the foundation for creating working hands for establishing a secured economy in our country. Here, we shall not forget that role of village handicrafts and Khadi-making as the foundation of our freedom movement.

Sri Siddhavanahalli Krishnasharma, the veteran Gandhian, social thinker, literarian and the then Secretary of Gandhi Bhavan wrote many books and among them 'Nayi Talim' is the most important translated work that provides a solution for the current educational crisis. Sri.Krishnasharma has translated original Hindi book of Dhirendra Majumdar's into Kannada with earnestness and devotion. We are indebted to him. Smt. Hemadevi well versed in multilinguistic translation work also a writer, has translated this book effectively and I thank her for this task.

I would like to thank Mrs. Indira Krishnappa, Honorary Secretary, Gandhi Bhavana, for preparing the book for translation in English language. I thanks all the members of Karnataka Gandhi Memorial Fund who helped in this endeavour . I also thanks Mahesh and the team at CreativeGeekZ for printing it.

Dr. Wooday P. Krishna
President, K.G.S.N

Between us

I am happy that we are able to publish the book, "Nayi Talim" related to education written by Dharendra Majumdar on the occasion of 150th anniversary of Kasturba and Gandhiji. Along with the freedom movement, Gandhiji brought forth "Nayi Talim", an education system that reflects social concern and equality.

Sri Siddhavanahalli Krishnasarma, a veteran freedom fighter, Gandhian, social thinker and Kannada literarian had translated original Hindi book of Dharendra Majumdar's into Kannada that unfolds the educational system propounded by Gandhiji.

Earlier, there were many education systems practiced in our country. During the British rule, along with imposition of English, the British implemented an education system that suited their rule. Basavaguru, Jyoti Bapule, Savitri Bapule, Mahatmaji and Ambedkar who were the forerunners of India's social transformation helped in propagation of education among the common masses. As a result of that Swadeshi education, self reliance and self employment played an important role in our freedom struggle. Gandhiji worked in multiple dimensions to implement a new education system called Nayi Talim. He tried to implement this education system

with a new programme called 'Self employment with Education' or 'Education with Self employment'. Whether in ashram, Satyagraha or debates , Charaka spinning and preparing khadi cloth became unique among the Gandhians. Sense of duty Gandhiji showed in an ideal before all of us. This work unravels how Charaka and Khadi became a guiding and educating factor of our freedom struggle. This valuable literary work is now effectively translated by Smt. B.N. Hemadevi, I am thankful to her.

I wish to thank all the members of the Karnataka Gandhi Memorial Fund who helped to translation and publishing this work. I express my heartfelt thanks to Dr. Wooday P Krishna, President of the Gandhi Bhavana who is eager to publish such extraordinary works. I thank Sri Indra Kumar who helped in proof reading the book, and Mahesh and his team of CreativeGeekZ for rendering it in printed form.

Indira Krishnappa

Honorary Secretary, K.G.S.N.

Background

Today, we are living in an atmosphere of anxiety and fear. A mere change of rule of one class with another or a political revolution will not change the situation. A powerful revolution is the need. The political, economic, and social system, against which we find much clamour in the world, needs change. The world shall not be under the rule of forces in competition, but on a system that can stand on responsible or accountable cooperation. This construction is possible when there is a fundamental change in the thought and ideas of the people, primarily a change in education system.

Today, the legislature is more centralized. Whether it is in the hands of the capitalists or a specific group, whatever be the form, it is autocratic. With the emergence of centralized manufacturing, in the economic field, necessary products needed for the very survival of the people have come mainly under the grip of the capital. By the dictatorial legislature and the capitalistic economic policies, there is a widespread disparity in the social fabric of the society. Therefore, the entire humanity is reeling under exploitation and autocratic rule. People are suffering from class and race inequality. Gandhiji

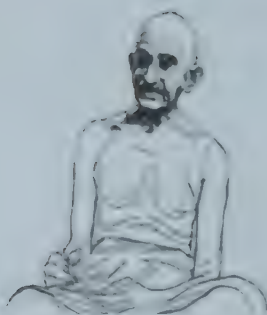
wanted, through his concept of Nai-Talim, to free the people from this centralism. He wanted to establish a true democracy in the country and free the people from the clutches of capital and establish socialism by eradicating the social inequality. He stepped towards a system of real revolution. Gandhiji emerged with this all round revolution.

This small book is written to show how Nai Talim is a symbol of that great change. I feel the right thinking readers would find a glimpse of the ideas of Gandhiji.

- Dharendra Majumdar

CONTENT

Tribute	
Foreward	
Preface	
Background	
1. An Outline	1
Struggle – Organization	1
Emergence of a Leader or a Great Man	5
Karl Marx	15
Democracy	24
2. Social - Economic Foundation	32
All Round Revolution	32
Unwanted things Produced by the Centralized Industry	35
Self-reliance – Co-operation	42
Self-reliant Nayi Talim Education System	47
The Real Meaning of Equal Opportunity	59
4. Incidents in Gandhiji's Life	62
5. Publications of Karnataka Gandhi Smaraka Nidhi	64
6. Mahatma Gandhi Visited Places of Karnataka	67
7. Constructive Programmes	72



Our greatest ability as humans is not to change the world; but to change ourselves.

- Mahatma Gandhi

An Outline

Struggle – Organization

Since 1921, Gandhiji began his constructive programme as a foundation to his revolutionary plan. When he began his concept of self-rule as a movement, he envisaged, as the first programme, over twenty five lakhs wheels turning all over the country, and collect a sum of one crore for Tilak Swaraj fund. On the other hand, he continued his freedom struggle and on the other, he formulated various constructive programmes to implement the concepts of Swaraj.

The birth of Naya Talim : With the above objective, he involved in establishing charaka village cottage industries, service of Harijans and various other constructive programmes. And to give shape of an organization to conduct these programmes, he formed Charaka Sangha, Village Industry Sangha, Harijan Sevak Sangha and others. In 1947, National Congress Party came to power and there was a feeling among the people that Swaraj was at the door step. As the last plan Gandhiji placed his scheme of Naya Talim before the country. He said, "If we want true Swaraj in the country, we have to follow Naya

Talim. **Freedom of the country means freedom to the people.** In real sense, if we want freedom and Swaraj, every individual of the entire seven lakh villages of our country shall get education to become aware of their duty as well as responsibility. They shall become self reliant and give up faith in centralized state machine and take care of the administration of the country in a most suitable way." Thus the concept of Nayi Talim emerged along with the formation of the first cabinet of Congress.

Purpose of Nayi Talim: Nayi Talim was the last strategic plan of Gandhiji. It is a revolutionary visionary idea. It takes modern educated people towards the right direction. Acharya Kripalani wrote a book on this concept and called it "Last Idiocy." It is written in English. Generally, for those who read English or adhere to western ideas, Gandhiji's thought appeared idealistic. Gandhiji formulated the idea for the country according to his vision. In order to build any nation, education is a very important means of progress. Education system is formulated to give proper direction to the country and take the society forward.

To understand the philosophy and the framework of this new education system, we have to understand the idea of Gandhiji in the background of this education scheme and what he wanted to give shape to. Every education system in the world has a purpose to build a particular social, economic and political system.

Macaulay's English Education- Indian monarchy:

During the ancient period, the society was built on the basis of religion. We find this in India, middle Asia, Rome and other countries. Education system was conducive to it and was in conformity with it. In India, during the middle age, we had Brahmin dominated social system. It was characterized by system of practice of celibacy. The core values of life was framed in such a way that the students, who completed successfully the Brahmacharya, were provided with suitable positions in the society. When the British established their rule, they needed a specific set of employees. Hence, Maculae introduced the present system of education. His intention was that at least some of those who get their education would adopt the British way of the life and serve as pillars of British administration. He wanted them to develop subservient mind to serve them without any independent thinking, creative zeal or constructive mind.

Thus, he built a society of Sahibs through English education. That was a handicapped society and it served them as an appendage of the system.

III Effect of British Education: Maculae's education policy did not stop there. It destroyed our traditional rural education system and took under its control the entire education. Education was so expensive that the poor could not dream of education. Thus the design to create

two types of the classes among the people was carried on. On the one hand, there was a docile section that did not involve in labour and on the other, there was a section of simpletons who involved in physical labour. This resulted in two types of people in the society, socially insensitive leper like one section and cattle like group on the other. They wanted human animals that could run their system undisturbed, so that the British imperialist exploitation and injustice continued unhindered.

The Purpose of Education: Many eminent scholars and educationists criticized severely this education system that incapacitated the people and made them docile. But they forget that those who want to keep the people under their control can never provide such an education that makes them brave enough to fight and overthrow the existing exploitative rule. In every country, at all time, the education system evolved to safeguard the system and maintain status quo. Similarly, to establish a new social order of his vision, Gandhiji had to find an education system. Let us understand what type of social, economic and political system Gandhiji wanted to establish in India and also in the entire world. And without knowing this, the fundamental principles of Naya Talim cannot be understood.

Emergence of a Leader or a Great Man

Today, we are living in the political era of the human society and from the point of view of politics every aspect of life is studied. Hence, it is necessary to know what type of political system Gandhiji wanted to establish in our country. Whether the social system dreamt by Gandhiji was appropriate to the historical heritage or was it merely an independent imagination? Let us know.

All the efforts made by man, time to time, to achieve freedom, peace and happiness are the links to historical heritage. All the ideas that emerges in a society are the effect of the previous experiments, the products of the experiences of earlier generations. None of the great men spoke as they pleased. We shall understand that all the great men who emerged in the society were the reflection of the strength and power of the entire world. An incarnation is not a birth of god sitting in the celestial cloud. Great men are product of society and not exception to human knowledge and experiences. They are born to provide a solution to the problem arising out of previous experiments in the human society.

Basic Nature of Animals: In order to understand the type of social system Gandhiji wanted to establish, we shall understand how the man tried to know and resolve his problems since the beginning of the human society and its history. In the beginning of human civilization, there was no social organization of any form. Man was all

alone enjoying on the lap of nature. Protection of his busy life was his main work. Self-defense or protecting oneself is the basic animal nature. This can be understood when we study the general law of nature. An animal always tries to maintain the existing situation or the status quo. So long it is alive; it tries to make an effort to live. Even after its death, it tries to continue the situation through its progeny. Hence, in the earlier stage, even for collecting the necessary things to make a living was probably the man's task or main work. Moving around the vast regions he might have done the same thing. When human population increased it might have created obstacles within human beings. Conflicts and violence among themselves was a natural fall out. Each one struggled to find the necessary things for living and fought with each other and in mutual violence one destroyed the other. When the population was less, the conflict was also less. As the population grew, this conflict intensified and became more. Then the problem of self protection became an issue before the society. It was difficult to live for existence alone. The nature's inherent law to stabilize the situation took a new form and came to the fore. It was not possible for nature to survive in its basic form, without controlling violence or conflict that it came across. Since long the human society has been making efforts to resolve violence and conflicts.

The Secret of Centralization: There is a tale in Mahabharata. Once, people went to Brahma, the creator, to seek his help. They explained to him about the miseries they are facing from the "law of fish." Then, to protect the human race, Brahma sent Manu as the king of the earth. This tale narrated in Mahabharata is the present situation of men. When the conflicts among men increased and society was in the verge of destruction, man tried to find a solution. At this point of time a new experiment began in the society. The social organization was built on the basis of mutual cooperation. There was a need of an owner or leader to run the system without any hindrance. Hence, a leader was created. Thus, people thought that if we unite him by the power of each member, he would be the concretization of human power in an individual. In that way they thought, he, the leaders would be powerful to contain all others and maintain discipline in the society. Thus, peace and harmony would be established with violence contained. Monarchy took its birth in order to protect, maintain and establish peace, harmony, and freedom in the society. And this was the beginning of concentration of power or centralism.

Ruling Class and Exploitation : This head of the state or the king was more powerful than the people. By his very existence he was considered as a man of different status and position. Thus, the society was divided into two classes, the powerful aristocracy and the common men. In due course, when the king had his progeny, it

was quite natural for him to think to hand over the power to his children to maintain position and power eternally. There was no need to give positions to more people in that system. To retain power they found it necessary to have power in other fields. Other than the political power, the control over economy further safeguarded their position. The aristocrats entered the economic field and took over it. They gave less and took more, thus a system where one does not work but earns a huge income came into to being. The rulers extended their class and expanded their influence in the economic field too. The class that was created to protect the man established its hegemony over political and economic fields resulting in rule over men. Exploitation increased many folds in the course of time.

Again, men began to think to overthrow the monarchy which was established with a purpose to maintain order and peace. Under whose shelter man wanted to contain violence had now turned into an exploitative system ruining the people's life. Again the question of self protection of the common people came to the forefront. People's life was under threat. Citizens felt that they made a grave mistake by installing a centralized power. It was established merely for the administration of the society, but this power had entered into economic field controlling the necessities of man. Thus the centralism became a bane to the human society.

Emergence of Democracy: Along with political control, the rulers established their hegemony over economy, thus they had more power to contain the people and suppress them. This is how feudalism developed in the society. People's condition further worsened. People were deprived of basic human rights. The idea to overthrow this reign became intense in the society. People pledged to take back the power that they gave to a single individual. An idea of decentralization of centralized power emerged. In the political term it is called as establishment of democracy. The rulers had enjoyed the power given to them for several generations. It was not easy to take over the power from them. Hence, it was natural that they would ruthlessly resist any attempt to take the power from them. They used their power and instruments at their command to suppress democracy. There was a stiff resistance from their side and conflict between the king and the people was intense. This developed into as a political revolution. It began as French revolution and spread across the entire Europe. Monarchy could not stand against such a mighty power of the people. The successful people's revolution established a democratic system. The waves of democracy destroyed the centralized monarchy.

Industrial Revolution – Effects : It was natural that the revolution that was successful politically extended to economic field. Nothing in this world is static. Unless another force obstructs its movement, everything is in

constant movement, and this is the law of nature. While there were many struggles to decentralize the political power, scientist James Watt invented steam engine. The centrists used this as a means to safeguard their position. The artisans were employed to work in their factories to produce various goods required for the society. They used new technology to produce big machines. There was a great revolution in production. Now, their dependence on workers reduced. Machines did most of the works. Machines revolutionized the production. This led to unemployment and hardship among the workers. On the one hand, political revolution made the administration framework flexible and on the other, production became more and more centralized with industrial revolution. This centralization was very powerful and fascinating. In fact, those who gave rise to it, themselves became prey to it, and stood firmly in favour of it. There was a new zeal, speed and effect in the society.

Until then the production machinery was in the hands of the workers. Hence, along with the political progress, economic decentralization, workers who were independent and free were now unable to leave the factories with their machines to work independently. They were no more the owners of production and the machines. They did not have freedom to work with the machine. They had to come to the factory empty handed and work with the huge machines. The invention

of steam engine increased the production but disarmed the workers economically. Dream of the society that wanted to revolutionize production there by help develop society and people was shattered. The very purpose of revolution was defeated. Not only the problems of the society remained but it also intensified.

Capitalist Became a Ruler : It is a basic nature of man to collect the instruments of life and it resulted in production of goods. The character of production determined the social structure. The society was also centralized everywhere when the production was centralized. All the social organizations came under a centralized rule. As the state machinery became centralized the person who runs had be an individual. Every one cannot run it. Therefore, a system of rule by representation took shape. People chose a representative to manage the system.

As the ruling class controlled the machines along with social production, it was easy for them to buy people's votes and come to power on account of their produce or wealth. Thus, they took control over the state machine. Those who controlled the production established control over the state machine. Controlling the state machine, they controlled the production and vise versa. These changes did not affect the living condition of the people, and they remained where they were. With centralized production and state machine, the capitalists became the

rulers. The entire society came under their grip. However, people faced more exploitation and suppression than in feudalism. With the control of the state machinery, control over the production also took place.

End of Slavery, the Beginning of Workers Era : In feudalism, slaves were the laboring class. A slave did not have any freedom. He was under the total dictates of his owner. With the sweet talks of freedom, the capitalists freed the workers and destroyed feudalism. They understood that without which they could not achieve their game plan. When the production began with the use of steam engine, more number of workforce was not required. It was not very profitable to take care of the families of the workers. Liberation of The bonded labourers took place, so that they could earn more profit, by employing the workers whenever they wanted. It was more profitable for them to get work from a free labourer than a bonded labourer. Because of this the families which had no employment languished in poverty.

Factories began production with machines. The number of unemployed increased. If a worker did not tolerate exploitation, many unemployed and destitute were ready in queue to work under any conditions and to replace them. It became very easy for the capitalists to exploit and make the workmen work under their terms and conditions.

Destruction of Self Reliant Production - Destruction of Democracy : Not only the workers, even the peasants faced the crisis caused by capitalism. In feudalism, they had an advantage. As the feudal lords often fought among each other, peasants had some relief. Their individual ability and work was diverse. It had a role to play in society. There was a scope to improve their position. To some extent personal relationship existed between the feudal lords and the peasants. Sometimes they were benefited by it. As the production instrument was under their control they could produce things outside the factories and get benefit or extra payment. It was centralized production in the mills and factories, but decentralized outside. Citizens were not dependent on feudal lords for their necessities of life. Though it was centralized administration in form, mode, and means, because the feudal lords were more in number, it was more or less decentralized. But in capitalism the centralization took place intensively. Gradually, the capitalists also formed themselves as a group of financiers. Small companies merged to become big companies. The gap between the citizens and capitalists became wide. The working people were dispossessed of instruments of production. Production was concentrated in the hand of the capitalist class. The economic disarmament of the workmen was complete. Instead of an independent, self-reliant system, a worker depended on capitalists to meet all his needs. He had to agree to all the conditionalities thrust on

him. In spite of all these, everywhere there were talks, 'everything is happening according to the people's will', 'people's rule' and 'people's representatives.' If you say, 'it is a democracy of the workingmen' is it not mockery on the conditions of the working people! How can the people who depend on others for their needs of life, tottering under exploitation give independent opinions?

Thus, the industrial revolution gave birth to capitalism. In addition, capitalism killed democracy at its birth. All the pious ideas of democracy remained only on papers. It had no life. Though the court decree favoured the peasant to possess his land, it did never materialized. Similar was the case with the democracy.

Result of Uncontrolled/arbitrary Production : In capitalism, there was arbitrary production of goods, there was abuse or wastage of commodities. In the absence of regulation, there was none to oversee as to what to produce and how much to produce. There was anarchy in production. All the raw materials that provided more profit went into production. There was short sightedness in production. As the unemployment among the people increased, the purchasing power of people decreased. The number of people who could purchase the commodities reduced. There was uncertainty regarding the product that the customers would buy. The same product produced every year had no buyers. Peasants did not know what to produce. When he produced the

crop that was sold more it did not have market the next year. The condition of the peasant became miserable. He became helpless. His life became distressed. All these had an effect even on capitalism. More production resulted in more unsold products. So, they destroyed all those commodities. On the other hand, people died out of starvation. People fought against feudalism that created violence, exploitation and hunger. Instead of giving relief to the people, capitalism further accentuated the problem. Man's life was entangled more in misery, poverty and peril. Thus, once again the society had to find a solution to overcome this problem. There were many efforts, many experiments to do away with the situation. Fascism and communism are the major ones among these.

Karl Marx

It was a hundred years ago that the people were tormented by the cruel rule of the capitalists. The societal urge for liberation gave birth to Karl Marx. Karl Marx was a great scholar. He studied all the situations scientifically and evolved a solution.

Philosophy of Marx : What Marx saw was that the effort of the previous revolution to decentralize the old state machinery had failed. As the entire wealth of the people was in the hands of the capitalists, they ruthlessly exploited the people. All the necessary things of life were under the control of the capitalists and hence, the

people were bound to be under their control. So long, the commodities required for the society do not come under the society, the working men cannot enjoy the fruit of their labour. Even the state rule and the administration would not come under the society. To have the commodities under the control of the society, production, and productive instruments shall be under the direct control of the society. If a class takes over the state machine or the economy, the power of that class extends to the other fields also. History is a testimony to this. State machine and production machine shall be under the control of people. To view this way based on history is but natural. People were convinced of what Karl Marx said. Again, the people accomplished revolution. That revolution was to capture the production machinery. In few places this was successful and in some places it was partly achieved. It was a failure in few places. Philosophically people went towards this path. People began to think that to achieve real peace and freedom the path shown by Marx was correct.

Birth of Fascism : Few felt that the root of all the problems lies in the arbitrary production of the capitalists. The representative system of rule had made the people docile. People elected their representatives and withdrew from their responsibilities. This created confusion in the world. In due course, the very silence and docile attitude of the people made them weak and inactive. Thus, in the society the arbitrary capitalist class on one hand,

and the docile, inactive people who depended on their representatives for their welfare, on the other, these two classes, remained in the society. The shrewd capitalists purchased the impudent people. There was a need of an idea that brings in the society a conducive condition for vigor and happiness. Democracy loses its value, when people become inactive and do not show interest in democracy. It was necessary for a devoted, sincere, worthy conscious group to make the people active and systematic, and control both the people and the capitalists. It was not an easy task. Since the beginning, the concentration of power and wealth has been under the capitalist rulers. They would never allow any group to rule over them. However, people had an illusion that everything in the system was happening according to their interest and wish. But they did not like others to control them. However, if a powerful group emerges both capitalists and people would fall flat on the ground. People who were thinking to drive the society forward had to build such a group having conviction and firmness to wield power over the entire society. It was felt that it was a correct path for the society to ensure proper production and distribution.

Thus to come out of the clutches of the capitalists two ideas emerged in the society. One was communism of Marx and another was fascism of Italy.

Despairing Situation : Both these experiments took place during the same period. Society wanted to abolish violence and slavery; establish peace and happiness and stabilize democracy. Later, people realized that none of these they could achieve. Fascism, by its terrorizing dictatorship sunk the entire world in bloody violence. Nothing can be said about its naked dictatorial regime. It was candid and clear. People were unable to achieve freedom even from Marxism. Both proved to be hopeless.

There was no sign of relief from violence. Even in the communist countries, dictatorship similar to that of fascist countries found its way. Dictatorship showed its naked form in fascism, while in communism it was under the garb of democracy.

In fascism, people knew that the ruling class exploited them ruthlessly. In addition, they had lost their independence. Sickened with the dictatorship, they would overthrow it, one day. Nevertheless, in communism people lived in illusion. The illusion in that society is, 'One day this state rule and power would wither away. This is the law of nature. Now we are free and independent, ultimately we get totally liberated.' And this makes the people always inactive. They never get motivated to put an end to dictatorship.

Problem of Communism- Annihilation of Individual Wealth : Socialists felt that all the violence and conflict happening in the society was because of extreme

selfishness of man. Violence is the only cause that is harming the society and nothing else. Since the beginning of the society, violence has been there and violence has taken place where there has been selfishness and conflict of interest. Socialists felt to exterminate violence from society. Wealth creates selfishness and selfishness hides in wealth. With the abolition of wealth, there is no scope for selfishness to appear. If the people are devoid of wealth, there is no scope of selfishness to surface again in the society. Hence, they abolished individual wealth and property.

Necessity of a Classless Society : Another form of violence is exploitation. In a society, there are many classes. So long there are different classes, exploitation cannot ended in a society. When the society is categorized as different levels such as capitalists, middle class, working class, etc, one class subdues, sucks and exploits another class for its own existence. Therefore, the communists felt that there should not be any classes in the society. According to the communist philosophy, the need for a classless society appeared in the world.

Need for a Stateless Society : Socialists spoke of another thing. They said that men designed legislature to contain internal conflicts and mutual violence. A bigger violence in the form of laws framed to subdue petty violence of individuals. A legislature meant force or loss of freedom. To the extent, the law stretches itself on a

man, to that extent, his freedom is restricted, and he is under its subjection. According to communism, to put an end to exploitation in the world, the society shall be without any rule.

Aim of Communism : Communism dreams of a society based on a classless and a rule less system to make the world free from violence and exploitation. According to them, there shall be no personal wealth. There shall be no class inequality and legislative system. Building such a society, the long effort of the people would be fruitful. Propounding such a theory, Karl Marx made a great service to the future of human society. To free the people from the centralized control, he thought in a scientific view. It has a definite form and approach. This was the clear picture of communism of Karl Marx.

Policy of Communism : The moot question is how to achieve such a system. To this, Karl Marx answered thus: The wealth or the productive forces shall be in the hands of the people. When the entire power to rule is in the hands of worker-producer such an egalitarian society finds its way. That is why the followers of Marx tried to seize the ownership of means of production from others and hand over it to the workers.

Till then wealthy in the society were the capitalists and the rich peasants. There was another class called the working class which lived by doing labour, having no wealth or property. According to the Marxists, this

working class could truly establish a class society where the individuals had no personal property and there was no state. The working class could undertake that task of establishing such a society. If this class comes to power then they could establish a stateless and classless society. This force may come. But this was not so easy. All could not accept this idea. Capitalists and peasants were not ready to sacrifice their wealth and handover it to the working class. Nevertheless, everything was seized by force. In addition, a well organized working class group or organization to undertake the task was a necessity. Marxists said that other than them, none is able to be a devout follower of this ideology. On behalf of the working class, this party took over the power and held its control on the entire society. It took away the freedom of the people. Similar to the people who claimed to be the harbingers of the religion burnt alive the people in the name of safeguarding spirituality of the people and then showed some mercy and blessing, these people also suppressed the common man.

Two Approaches : There were two experiments to free the society from the exploitation of capitalism. Firstly, a powerful and credible people's group was to establish control over capitalists and people. Then systematically run the society to bring happiness and peace. In another method, by forcing the capitalists and peasants to step down, by winning over the workers, the workers are positioned to rule under a organized powerful group. Later,

through the absolute rule of this class, society would be free from all sorts of exploitation. However, in both these experiments, success was not possible without the use of force and absolute rule of one group. That is why the concept of absolute power is spreading rapidly across the entire world. The people who are suffering from the unbridled exploitation of the capitalists are not finding a way out, from a pit they are plunging into a deep falls!

Methods of Capitalism-Communism : The mode of production and its related structures have helped the autocracy to grow. Social formation takes place according to the mode of production. In communist society, the production is similar to that of capitalism and there is no difference. Both have centralized structures. The only difference is that, in name of the workers the control of the centralized state machine is in the hands of a party. In capitalism, sending their representatives, the capitalists control the state machine that runs through representation. They hold control over both the state and the production. In communism, the capitalists are deprived of control of both the machines. The power is in the hands of the party or the group. That is the only difference. But this party talks of workers representation and handing over power to them.

More Desire for Power than the Desire for Wealth
: If one gets wealth, he/she will not like to give it to others. There would be an all out effort to acquire more

and more. This is not possible without exploiting others. However, man's greediness does not end with wealth. The desire for power is more intense than the desire for wealth. Communists forgot this. For anyone, it is easy to give up wealth but not the power. If a party or an individual comes to power, they do not return it to the people. They try to concentrate the power in their hand. Without suppressing others how their desire can be fulfilled? The group that tries to establish the workers state takes the power from the worker. Later, it tries to safeguard its power and establishes its hegemony over the state. Why then the party that took over the state machine to liberate the working class is trying to keep its power strong?

Effect of Centralization : Ousting all the capitalists, the communists established the rule of a single party and centralized more vigorously all the instruments of production required for the man's life. Earlier, there was a choice to select the goods from many places or centres. Now, the people were deprived of that freedom. Other than the organizer, the common people had no choice to go to others. Knowing very well that without him the people cannot live, the organizer stayed firmly holding his power and thus became a dictator. As in the fascist states, even in the communist states, the people come under the control of a dictator.

Democracy

Once the people come under the control of a centralized force, it would be very difficult for them to come out of it and more they try, they get entangled more in it. We find this clearly in the human history. People started to search the reasons for failure. They wanted to know why the efforts to establish democracy became unsuccessful every time. Decentralization of the rule was a necessary for people's revolution. It was the correct path for establishment of power of the people. Its accomplishment in society was on its way. By the time, it became successful, industrial revolution took place, and all the productive forces were centralized. Capitalists established their hegemony over it. As the capitalists owned the productive forces, the administrative machinery too came under their control. The democracy at its infancy was stifled and killed. The end result was this: The power was not decentralized. But Feudal lords were isolated. Thus the transfer of political power from feudal lords to the capitalists took place. Observing this, Karl Marx had given a call to the society to capture the productive forces. According to this suggestion of Marx, people gathered experience working for nearly a century. Later, Gandhiji was born to do this task. The path shown by Marx was not rewarding. He understood that people could not gain power as long as the productive forces and the state machine are centralized. Whether it is the people's representatives or the capitalists, who ever

holds the central state machines, they would really wield the power. Moreover, they always try to keep the power to themselves. That is why both production and state should be under the control of the people. It shall not be a namesake control, but in reality, both the centralized machines should be decentralized and placed in the hands of the people. So long, the production and state machine is not decentralized, the decentralization of the power is impossible. When both the state and production become decentralized and come under the control of the people directly, the establishment of real people state is possible.

Liberty: Complete Decentralization : When people become independent to fulfill all their necessities of life and do not depend on the social model, then the centralized state and production machinery come directly under the control of people. A full-fledged democracy is complete decentralization of both the state and productive machine. In this model of complete freedom, there is no scope for a centralized system.

End of State Rule is Necessary to End Violence : In another point of view also, to end the rule or the government is also a necessity of the society. I have already said that in order to control petty violence a bigger violence or state machine was created. The role of the state is to control people and suppress them. Naturally, it means the state machine is violent. So, to

end violence in this world there shall not be a rule or a government. The society should be competent enough for self-rule. When the people become self-reliant regarding their needs, they develop this ability.

Anarchy- Liberty : Earlier, man was very free to do what he liked, and this arbitrary behaviour gave birth to violence among men. It became a bane to the entire society. When this arbitrary nature of man replaces real liberty, then society becomes stateless. If people are not worthy of liberty or freedom, they cannot be free at all. Therefore, self-reliance profession among people is a necessity. If our education system is able to make a man self-reliant and qualified to the social order, then it is possible to fulfill the basic needs of every individual. The real purpose of education is to prepare an individual to fulfill the social needs.

Nayi Talim - Purpose and Model : Gandhiji began his concept of Nayi Talim to fulfill this object. He introduced a social setting, nature as well as handicrafts into the education mode. So long, the people are not self-reliant to satisfy all their needs by their own effort, we cannot realize a self-reliant society. If the children learn handicrafts and its technical knowledge from childhood from, this is achievable. Handicrafts existed for ages, but not included in the curriculum. There was division of society as two categories of people called Brahmanas and Shudras. Those who possessed knowledge did not work and those who worked did not enter the field of

knowledge. Knowledge without practice died down with lack of experience. The society was fulfilling its needs through its earlier assimilated knowledge. From this point of view, the society was self-reliant. One single class controlled knowledge, science and administration. Therefore, though the people were self-reliant they were not independent. For everything from childhood to their old age, they were to seek the help of the centralized mode. That is why Gandhiji wanted to make the citizens aware, self-reliant through handicraft education and practical work. Gandhiji tried to create in them self-reliance and political awareness through handicrafts activity giving them the knowledge of things and subjects. He wanted people to be aware of definite purpose of handicraft industry so that people could evolve socially and intellectually without the influence of the central system and in due course resolve their routine issues and economic problems to progress in this transformative world. As they do not have this knowledge, people come under the control of technicians and become their slaves. It is necessary to make employment, profession and science as a part of man's life and practice it vigorously from childhood. By constant practice, concept of self-reliance becomes part of man's temperament. Gandhi envisaged this purpose in Nay Talim. Moreover, it was his mode.

Necessity of Nayi Talim : A children's story goes like this. There was a belief that some demons guard their souls in a bee so that they can move about freely without

anxiety. Once, these demons were out somewhere, a prince caught the bee and held it in his fist. Lives of these demons came under his control. The prince began to rule them and faced no resistance from them. This may be a story. Nevertheless, there is a truth hidden in it. People hid their lives in the smoke chimneys of the factories or wheels of the tractors, and stayed composed and cool. The way the bee was controlled, controlling the people's lives, exploiting them became a possibility. Hence, people should keep their lives within themselves. They should produce the necessary things of their life on their own. If they find it difficult or if they are fed up of production activity, it signals that people are getting used to slavery. They don't realize the value of liberty and freedom. Therefore, the handicrafts work shall be made more creative and artistic. Its speed shall be increased and skill more refined and smooth. Providing practice from development childhood skill becomes effortless. This practice becomes more steadfast in Nayi Talim. Then one can realize the need for this practice and its enigma.

Social Science Via Nayi Talim : In this education system, social mode is the channel of education. From the very beginning, children get to know the problems of the social order. Studying the social order and the social mode, children develop a capacity to find answers to the problems. Whether it is children or the aged, if one starts entering deep into any issue, it becomes a practice in them and they would develop the capability to bear the burden of the system.

Self-decentralization : When the education becomes universal, every individual becomes self-reliant producer and manager. Gradually, he would be able to decentralize the administration. If the citizens fulfill all their needs themselves and build their own system, there would be no need for a centralized system. If this is achieved the entire society becomes decentralized.

Gandhi-Communism : Even the communists tried to liberate the people and make the society peaceful, and hence, tried to establish stateless society in the world. But their path is not that of Gandhiji. They at first tried to establish their control over state machine and tighten and it later undo it. Gandhiji said that our path should be directed towards the goal. If you travel in an opposite direction and want to reach the goal, is it possible? Those who talk of relaxing the state machine, can they say firmly that it be possible by tightening it. Only by easing the control, we can liberate and free the society. Therefore, by Naya Talim , Gandhiji wanted to make the citizens self-reliant and independent of social order, and in due course untie the state and the system. In this course, ultimately, everything collapses and people become totally liberated. However, if our direction is to make the administration tight, its noose on the people would be tight and less would be the freedom. This is a common sense that everyone knows. So, by tightening the system how the state would wither away is not understandable. How the society would be freed? What

the citizens do after liberation? If this is the situation, people would not be interested in this ideal. It is similar to a point in geometry. Marx's ideal is imaginary. It is not visible to the eye. Thus we can see the difference in the path of Gandhiji and Marx. In communism, people come under the strong rule of the centre and suffer, while in Gandhiji's path the state withers away and freedom comes to the fore.

Ideal and Practical : Communists talk of protection of the state and restraining the self-seeking mind of the people. When the state completes its goal it withers away, they say. This is the definite law of nature. Everything that becomes complete and perfected would wither away. Then people become free from the state and get liberated. Nevertheless, this is a crude idealism. It has no relation with the reality because idealism is always an end in itself. It can never be achieved. The more the society approaches it, the more it moves away from it. It would be like a mirage. In realism, if we move a step forward we will be moving a step towards the our path of success.

Practice – Status quo : Even if we swing in a utopian world of imagination, this strategy would not be appropriate. Let us assume that capturing everything in the world in favour of this state, establishing a centralized system through centralization the state withers away. Then what would happen? If the state collapse, people

become aimless and directionless. Handing over the entire responsibility to the centralized force, people remained docile. How would they get inspiration to lead the society? If this becomes the situation, people do not get inspiration to lead the society. If people are not ready with practice, then the power becomes defunct. This is the law of science. Assuming that we achieve this imaginary liberation, the society cannot sustain unless people have inspiration and zeal.

Nayi Talim is the only Scientific Path : Nayi Talim makes the people self-reliant and peace loving. It takes forward the society successfully towards a stateless society in a non-violent way. This path is more scientific, more practical, more progressive and more definite. Here, there is no necessity for the people to harbor the desire for freedom of an infinite period. There is always scope for moving forward by one's self-will and independent action.

Social - Economic Foundation

All Round Revolution

We have already seen, how through Nayi Talim, Gandhiji wanted to establish a real democracy. In the history of democracy, the idea to build a self-reliant society based on decentralization is really a lofty revolutionary thought. This is the only path that can prevent suppression and oppression of the people by state machinery or any dictatorial rule. Only through a political self-rule, a society cannot become egalitarian and achieve stability. An incomprehensive monolithic revolution can never achieve people's interest. This we can find in history. Hence, there shall be revolution in all the fields to achieve the goal. Only by reaching that goal, the situation becomes liberating for some time. Work in all the fields in definite directions is necessary. The revolutionaries, overwhelmed with zeal and enthusiasm forget this all encompassing view and move to different fields. Therefore, this aspect needs important serious attention. For this reason, since the beginning Gandhiji raised the question of all out revolution, revolution in political, economic, social and all fields. Understanding

this all-comprehensive strategic plan of Gandhiji, Indian leaders and the people realized the problem of slavery. Therefore, they worked more enthusiastically for national independence. Gandhiji wanted to free politics from imperialism, society from reactionaries and economic field from capitalism through his three-point program. However, our country achieved political freedom only. Other two aspects remained without any change. Since 1921, Gandhiji has fought the British through non-cooperation movement. He emphasized and conducted various constructive service programmes.

He drew the attention of the people towards the ultimate goal of economic-social revolution. Workers and volunteers did not perceive this. He wanted to bring about a new political form through a new form of revolution in the political field and fundamentally change the present economic-social structure and give it a firm and stable exploitation less or a non-violent structure. Therefore, it is better to understand the economic and social base of the new education.

Expansion of Productive Forces : Earlier, the social organization was not very complex. Man was engaged in recreation and enjoyed the nature. Mother Nature nourished him. Therefore, man was satisfied and happy with whatever he obtained. Using his labour and time with his ordinary intelligence, he started to produce small things. He began animal husbandry and agriculture. He

produced whatever was required to produce. The sphere of production that he needed enlarged. Gradually, he understood that by using the infinite means of nature he could live more comfortably and happily in life. However, his hunger for commodities increased. His happiness ended there. He was anxious to produce more and more. He created varieties of machines to produce more. With the creation of machines, the desire to have more become more intense and his wants increased. To satisfy this desire, more complex and wide-ranging machines of various sizes and shapes were manufactured. Method to utilize steam and hydel power was developed. Revolutionary changes also took place in production methods. Thus, newer and newer changes took place. Extensively and intensively, machines were developed and built.

Appearance of Great Men : Mode of Production is the basis of a social system. In any society, the mode of production is determined by means of production, form of instruments and tools. Therefore, the extension of complex nature of the machines resulted in complex methods of production, and production became more and centralized. The problems of the society in a centralized structure too became more and more complicated. From the womb of one crisis, another crisis took birth. To resolve one crisis, man made lot of effort but he got entangled himself more and more in crises. Every era saw the birth of a great man who emerged to resolve the

problems. Keeping pace with time and condition, such great men found out solutions to the problem the society faced. The consequence of such a crisis was the birth of the great geniuses of this era - Marx and Gandhi.

We shall Understand the Objective Condition : In the previous chapter, we have seen how the capitalism came after feudalism and later the thought of communism took its birth. Nevertheless, all these come into being mainly with a definite political objective. In these political experiments, seeds of economic and social reversal was concealed. Economy has interlinked everything in society. By this intense industrialization, is it possible for the human society to move a step forward towards reaching its goal? If the society could move towards its goal, man would have not suffered with poverty and need. There would have been prosperity. Let us study the objective situation seriously.

Unwanted things Produced by the Centralized Industry

Let us first understand the nature and form of the centralized industries. If we know the fundamental needs of man, we can understand his thoughts on happiness and wealth. Whatever may be the number of motor cars, soaps and other things, if there is scarcity of food and cloth and shelter, if there is no facility for physical and mental health, all other things in abundance would be harmful rather than useful. Mother earth is the origin

for all the things. All the consumable things produced are the raw materials grown or found on earth. With centralized mechanized industries, many unused products became the necessities of life. The raw materials from one place brought to a central place produced as a finished product found its way back to the people. This method necessitated a system. An organization was required to bring and send the products or import and export the goods. Even that needed many things. There was a demand for employees and increase the scope of employment to sell the products. There was an intense propaganda that through these commodities, the standard of living of the people in the world would improve. That is why we find that the demand for commodities to satisfy the desire of man has increased. These things are not real wants of life. Not only has the propaganda of the industrialists, the unnatural industrial centralization of the factories created a market for many unnecessary things in the society, but also people are spending more and more on luxury and fashion items. To escape from the daily work in crowded, unhealthy atmosphere of industrial centres, clean air and good environment, greeneries are required. This is not possible in big cities. People are turning towards artificial means of relaxation. Today, we find that many unnecessary useless things produced come into the market. The mind tired working in dark rooms for long time, needs to forget fatigue and exhaustion, is it not?

Insolvency in the Society : We have to remember one thing. Production and its speed increased with the more and more industrialization. There was no change in particular. Whether you pound one kilogram of rice in a mortar in or put it in a machine, the amount of rice remains the same. People wrongly think that the machines produce more. However, on the contrary, industries produce more unwanted things that have artificial demand. Wherever you go around you will witness this. Why there shall be a burden on earth by these things? People abandon crops that are required for life but grow crops that can provide them more money. Thus, in the land where rice, wheat, and other essential crops are grown, sugarcane, jute and other commercial crops are grown. Vast lands became coconut groves. Crores of people lost their lives when a terrible famine affected Bengal. What people needed was provision of rice. However, we found lots of Hamam soaps, jute bags and others! Can there be any better example for the insolvency of the society than this?

Terrible mockery of economy : Rice growing land in Bengal became a silk growing land. In UP, wheat growing fertile land paved the way for sugarcane crop. In Kerala and Tamilnadu, conversion of paddy farmlands into coconut groves took place extensively. We require to grow more raw materials to produce sweets, soaps and other things. Definitely croplands are used for it. Today, in our country such goods have become more. However, the

rice needed for filling the hungry stomach has become scarce and costly. In the streets of Delhi, we can find any number of combs for an Anna, but we do not get a kilogram of rice even for a rupee. What a terrible mockery of economy!

Pathetic situation : Since last two hundred produced years, the number of products produced has increased. Man is always trying to do something or the other. However, this is like a mirage and it is out of our reach. Today we find that in society many complex problems have come up paving way for grave world wars. The entire world is in a situation of plunging in a deluge of crises. The condition is truly pitiable.

Centralization - Root of conflicts and wars : Wars took place in ancient time too. The purpose of war was to capture a kingdom and it would end there. The war declared the victor as the king and that was the end. However, when war pervaded the economic and social life of the people, war meant turmoil in the life of the people. In a centralized system, the economic reliance and the people's life gets affected. This situation is inherent within this very system. If decentralization of wealth takes place, there is no need of defense or war. When the wealth of the entire country is centralized or concentrated, others naturally desire to have it. The more wealth gets concentrated; the possibility of others to

attack becomes more intense and real. Then the problem of defense and safeguard becomes the priority. Question of defense becoming complex with every passing day, the army becomes indispensable. A need to increase arms and armaments become intense. It is not that war takes place to defend the centralized wealth. With centralized industries, there would be conflict for procuring more and more raw materials. There would be conflict to establish hegemony over it. In this situation, centralization takes place. Along with this, the problem of war or reasons to go war also grows. Because of centralization of industries, we do not find all the products (different commodities) manufactured in one place. In a particular place, a specialized product is manufactured. To sell these products a search for customers begins. War breaks out in course of this search for customers or market.

Due to all the above-mentioned reasons, the army gets organized and arms pile up. In addition, there would be intense activities and hectic works in this direction. Whatever we do, it should be in conformity with the law of nature. No one can overrule the laws of nature. Everything is bound with a particularly characteristic feature. Man does his works according to this nature and characteristic features. War, army, and arms have their own nature and specific characteristic feature. When these things increase, there is always search for a plea to start a war. A jackal's nature is to eat the sheep. Therefore,

the jackal tries to find a reason to eat a sheep. Similarly, if there is no reason to go for a war, an armed organization wages war in the name of "putting an end to the war". Once the war begins, the centralized industries increase production to provide uninterrupted supply to the war. Ultimately, there would be a complex situation created in the world. To summarize; through industrialization wealth gets concentrated and it in turn expands and increases the industries; an army is prepared to defend that wealth and war becomes inevitable when there is an army; When there is a war, industries grow.

Industrialization - A Trigger for War : Thus, in this world, war always becomes a necessity. It also becomes a burden on the earth. War requires war materials, so instead of food materials, we find that arms and armaments build up. Not just that, the earth reels under its vicious circle, even the things used as food are used for making war materials. To win a war, industrialization becomes inevitable. Thus, entangled is the world in this vicious circle. In the beginning, expansion of industries takes place and war takes place to safeguard the industries. Then industrialization takes place to manage the war. Caught in this spiteful situation, people would not know what to do. There would be no time to think even. Mental, physical and all the energy of the world is held in this vicious net. However, the voiceless people suffer the most. When the lands of the industrialized countries

that grow raw materials deplete, those countries turn towards other countries to meet their demands. Without capturing these countries, they cannot fulfill their purpose. Therefore, they go for war. Not only war, with the spread of industries its concomitant evils also spreads across the world. To procure cotton for textile industries of Manchester, the American proprietors traded with the slaves. History is a testimony to the untold atrocities on workers in factories and industries. However, there have been workers organizations and several movements, yet it appears that no much progress has taken place. Slave system ended when the slave labourers were more costly than a free worker. However, with the improved machineries, the unemployment rate has increased. The atrocities on the workers increased. We find reports of such painful stories everyday in newspapers. The conflict between workers and owners is growing day by day. With every passing day, condition of the society is becoming more and more uncertain. Hence, whether there is war or no war, the conflict in the world does not diminish. The entire world is becoming war oriented. During the period of war, there would be candid wars. In addition, when there is no war, internal conflicts do take place. Meanwhile, the moral standard of the society has come down. This is a painful situation.

Self-reliance – Co-operation

When the people were self-reliant, they fulfilled their needs on their own. To make a person fulfill one's need by own effort is very difficult. To make a society self-reliant, the social production should take place by co-operation and association. A social system takes shape by its mode of production and method of production. When the production was taking place in self-reliant method, different functions of society took place in co-operation. Every person in the society mutually trusted and dealt with each other in a humane way. This was co-operation. So long, there was no mutual deceit or distrust, co-operation among the people existed in the society. This is possible when the people are honest. In co operation there cannot be any dishonesty. A society that is not co operative cannot become a self-reliant one. Naturally, ethical and moral standard of the people in a self-reliant society would be very high.

There is no cooperation in a centralized dociety : In a society, where we find economic and social centralization, this condition will not be there. People depend on the industrial centres for their products of use. Political system would be the foundation of the social order. In this situation, man can be alone. He may live without any relationship with his neighbours and yet satisfy or fulfill all his needs. There is no need for anyone to dependent on others. One need not worry about others. Everyone

at their level would have confidence and dependence on centralized machinery. In this situation, it is natural that mutual co-operation, sharing and human relations gets lost. No more we need mutual relationships for life and living. In this centralized system, whatever the people want for their use, it is supplied through various mediating agencies. Hence, there is no direct link between the primary place of distribution and supply of products and the end user. In the society all have become strangers. None is an insider or our people. In a situation where all have become strangers, there is no feeling of shame to loot, exploit, and deceive others. Now in the society, black marketing, deception, dishonesty, and corruption has grown crossing all limits and there is no human relationship at all among the people. There is no meaning for humanity and human values.

Dearth of values in the people : It is not possible for an individual to safeguard the sanctity of human nature by one's own conscience. Those who establish their life firmly and unwaveringly in truth, nonviolence, honesty, co-operation and other good values are very few. If this is the situation, then to inculcate these values in all the people resolutely, individual education is not enough. It requires a favourable social system. According to the condition, if the necessary things indispensable for the society are not fulfilled and the good social values not awakened, satanic values raise its ugly head and suppress the good values. Demonic and divine forces

are always in conflict man. As interdependency theory of economic-social system was abandoned in the world and relationship with the centre was established independently and directly, evils like falsehood, violence, deceit, hate, neglect, contempt and others have proliferated. Hence, we find that the good values found in the ordinary people are today characterized as values of great men! Instead of excellence, fierce nature or character has become common.

What a man has to do to liberate the world from this obstacle and save human society from untruth and violence? Based on self-reliance with the help of decentralized systems the world social and economic structures have to decentralize the production. Then a mutual need and relationship for the daily requirement gets firmly established among the people. Still then, if there are no truthful love and cooperation, socially among the people, then this mutual dependence would not last long.

Wheel: A key to self-reliant production : Now, we have known how the industrial centralization has resulted in terrible violence in the form of war and class conflict of destructive nature. We find that the mutual relationship among the people has strained. With machinery, technology and centralization of the society, man has become a cog in the machine. Instead of a lively living community, the entire society has become a conglomeration of inert beings.

Without a suitable condition to grow and develop, the good values in man are lost. People become corrupt. To overcome this destructive condition, self-reliant economic policy and social order are the solution and nothing else. That is the reason why Gandhiji said that wheel is the symbol of nonviolence. Wheel is the central point for a self-reliant production.

Nayi Talim: A model for the future society : Today the question is what is the way to establish such a society? Generally, to build a stable system in a society and to create a suitable condition for it, there are some temporary programmes. These greatly influence the people. However, there shall be revolutionary change in education system itself to prepare the people to be worthy of an ideal society, which they would plan. Therefore, the future generation will grow with this foundation from childhood itself. Gandhiji wanted the people move forward through Nayi Talim education model. When everyone in the society fulfills one's necessities of life independently and take forward the society, only then a self-reliant society can be built on the basis of decentralization. However, the society cannot take shape only with this; even the inherent qualities and values of the society also should become self-reliant.

Nayi Talim: A constructive power of self-reliance : In the new education system, the medium of education is not learning alphabet. Through the study of social

atmosphere and production activity, the problems of the social system is made known and a practical knowledge is learnt to provide solution to the problems. With this practice, the independent citizens would naturally realise their responsibility towards the social system. So long, people do not develop motivation to shoulder the responsibility, they continue to depend on the external force for their internal order and defense. Democracy does not become a reality. It remains in a ritualistic form. With the practical experience of production provided in childhood, one need not depend on centralized machines for their daily needs. Though it is difficult, training from childhood to acquire knowledge about different subjects, there would be no inertness in production field. People will understand that it is a scientific principle. There would be continuous progress. Thus, with Nayi Talim model, people would stop depending on centralized machines or industrialization and start believing about themselves more. Thus, Nayi Talim system becomes a supreme creative power for self-reliance.

It is not merely a talk or an assurance. As the people get to know this secret science to obtain their basic needs, no longer would their labor or work exploited. The oppression that is taking place with the lack of scientific knowledge of today would not be there.

Self-reliant Nayi Talim Education System

Gandhiji envisaged that all the education centers are to be made self-reliant through Nayi Talim. There is a need to inculcate children with the concept of self-reliance. It shall become part of their character and activity. This is the social necessity. To make a self-reliant education centre, the children have to think and come out with solutions. They have to think whom they shall approach for help and achieve their goal. In the process of seeking support, they would get inspiration of social cooperation.

School System of Education : According to this system, the children on their own have to organize their school. The role of a teacher would be that of a guide only. Thus, if the children take responsibility of the entire school, school becomes a society for them. The teachers would turn this atmosphere into a natural medium to provide knowledge on social issues. Thus, self-confidence, cooperation blossoms among the children. The children learn about civilization of cooperation and self-reliance in the society.

Ancient Education System : When we say that everyone shall fulfill one's individual need and prepare themselves on one's own, social qualities develop among them naturally. In the ancient period there was self-reliant production. Then you may ask, how later it become dependent? Firstly, people in those days did not

know the ills of centralism. Therefore, they did not plan for a self-reliant social system on the scientific basis of decentralization. Secondly, the production activity was not a part of the education system and it was happening mechanically along side. People discussed about science and wisdom bereft of practice. Therefore, the production activity was devoid of science. It could not catch up with time. The level of discourses on wisdom and science without basing on experience was in vogue.

Nayi Talim: A Composite Activity of a Scientifically Progressing Society : To prevent the society from this perilous situation, we have to build a decentralized society based on self-reliance. In addition, the production activity shall be active, real, scientific and progressive to achieve this. Otherwise, there is no other way. Nayi Talim system is an experiment in this direction.

Tendency to Escape from Labour : Man's greed and desire has resulted in mechanization and industrialization. Not only dumping the daily utilities, mechanization has also created a mind to escape from labour or work. In the society, we find that lazy mind has developed. Working on machines, we can produce more things with less labour. Realizing this, man has started using all his intelligence towards this direction.

Capitalism: A greed for propaganda, tendency to escape from labor - the ill effect of fusion of these two opposite qualities : No mind to work or escape from labour is an old tale. Since the beginning of history, agonized with mutual violence, man began the centralized rule. The seeds of class and status were sown in the mind. Living on the labour of the producing class, the rulers, the managers, and the business class lived without doing any kind of labour. Those who lived on the labour of others commanded more respect. This created a feeling that not doing work is respectful in society. Hence, in the society, mutually opposite quality of desire for prosperity and have all the products without any labor developed. A mind to escape from labor found its way in the society. Therefore, mechanization flourished as natural fallout of this. Moreover, in its womb the capitalistic society took its birth. Further, this resulted in intense class antagonism among different classes of people.

Sahibs and Lords : In due course, the central bureaucratic class and the capitalist class needed the help of another class. They wanted to create a section that does supervisory and administrative works not directly involving in production. Therefore, to prepare such a section they framed a new education system. This section did not participate in physical labour but commanded a respectful position in the society. This is adulation of the indolent. If somebody knew to read and write that was enough. In this mechanical world,

one becomes a cog in the machine. One cannot do any independent work. Thus, the middle class whom the people called Sahibs or Sirs came into being. With the increase books of knowledge, this class also grew. Today, this class has become a serious problem. If this problem is not resolved, other problems of the world will not have any relief. As a move towards resolving this problem, Gandhiji took a definite revolutionary step through Nayi Talim.

We can establish a society based on truth and nonviolence only when there is no exploitation man by man and the whole society becomes a monolithic class. When we have two classes in the society, when one class tries to exploit the other, the class antagonism develops. Therefore, Indian scholars have rightly said that there was a Satyayuga (era of truth), where there was only one class. Satyayuga do not materialize until a single class develops in the world.

When the society abandons the truth, more and more, the social complexities also increase more and more. When truth stumbled inequality increased in society. Ultimately, the world has now landed in a terrible situation. We should overcome this grave situation. Gandhiji wanted achieve peace and happiness through his concept of Nayi Talim.

Classless Society : A classless society means there would be only one class in the world. So, which that

class? Today, in the main we find there are three classes in the world: monarchs, bureaucrats, and labourers. 1. Rich class, 2. Middle class, and 3. Working class. Annihilation of the two of the above three classes leads to a classless society. Then which are those two classes? The answer is very clear. It is the class that can stand on its own shall remain. A class that works makes or creates all its wants. That is the working class. Monarchs and Sahibs/Lords make a living only by exploiting the working class. Thus, a classless society means a society of those who produce things from their labour. That means the class that exploits others and makes its living shall perish.

Even the western countries also envisioned a working class society. There were many struggles in that direction. There were clashes and conflicts between the monarch-aristocrats and the working class. The working class annihilated monarchy and aristocracy through violence. They thought by destroying these classes, only one class would remain in the society. However, what was the effect of resorting to violent class struggle? To counter violence, another form of violence took birth. The human society gets shattered into pieces. It is clear that peace and happiness that the society cherished becomes unaccomplished. Let us not forget about peace and happiness. Can we achieve what we dreamt? By violence, did the exploiter class meet its death? Those who speak of violence consider themselves as great scientists. Nevertheless, they have forgotten the first

law of science that says 'nothing in this world can be destroyed.' The form of a thing may change, but we cannot destroy a thing. When the scientific Europe tried to destroy the above classes, it forgot the basic theory of science. Therefore, they could not destroy the classes. It took different form. Now, it has occupied the same position in the name of managerial class (bureaucracy). As this change occurred through violence, counter violence also took its birth.

Nayi Talim: Provides a Producing Class Mode to the Society : For every action, there is a reaction and it is inevitable. This newly arisen bureaucrat class held tightly the society with intellectual and legislative/legal shackles. During the feudalism of monarchs and aristocrats, one could not imagine this. If the society wants only the class of producers in the world, a system where other two classes wither away and the entire society becomes self-producing one shall be developed. Gandhiji had yearned to take the society towards this path through his concept of Nayi Talim. He never wanted to destroy these two classes; he wanted to turn them into the producing class through nonviolent means. Following the violent means, we cannot unite the classes. Only through love, bonding and cooperation it is possible.

Violence: A Measure of Disappointment : Violence cannot bring about revolution in society. Violence and revolution are mutually opposite terms. Revolution is

a fundamental change. Those who believe in change cannot perpetrate violence and violence is a measure of disillusionment. Only those who do not believe that transformation is possible would think of destruction. Thus, to think that revolution is possible through violence and pessimism is nothing but self-deception. For an objective fundamental revolution, instead of violent, unproductive effort of class conflict, what is needed is transformative non-violent path of true revolution.

Nonviolent Path: the Only Path of Real Total Revolution : If we assume that we give up this path, in this scientific age, by a violent method practically nothing gets resolved. In the olden days, science was at its nascent stage, and then man tried to solve the problems through violent means. Stone, staff, bow-arrow, sword, gun or whatever the man used, there was a limit to destruction. Today, we live in the world of cosmic energy or world power. We all know that resorting to violence we will meet devastating situation on this earth.

In this age of science, all the strategies of violence are damn impractical. We are not to think of it. Therefore, for a true total complete revolution, other than the non-violent path of Gandhiji, no other reliable path exists.

Self-purification : Path of Gandhiji was to change the monarchs and aristocrats into the producers' class. Therefore, he named all his movements as self-purification movements. Firstly, he advised the exploiter

class to follow moral path. He said, "You abandon your exploiter nature. Please, join the exploited class on your own will. Join hands with them in production." He directed all his constructive works towards this path. He presented a village service programme for the upper class youth to work as villagers. He said, "Provide me at least eight yard thread for wearing khadi". He called upon the people of Mumbai to grow food crops at the backyards of their houses and become self-sufficient. In Service University, he gave more importance to production than physical labour. All these were the plans of Gandhiji to unite the upper class with the labouring class.

Similarly, all the works of Gandhiji are the preconditions for establishing a classless society. His thoughts of Naya Talim, where he wanted to establish a classless society of the producers in the world was an extensive composite education movement. It was his last theory.

Naya Talim: The basic education : In this education system, whatever a student learns is through production activity. Production activity through physical labour is the mode of education. In this system, while working towards achieving the basic needs, a student gains intellectual education. Hence, Gandhiji called it a fundamental education. Here, while working towards fulfilling the basic needs of life, a pupil receives general education along with his routine works.

Earlier Education - Class Transformation in Opposite Direction : It means that one who had practised production is a self-producer, an educated person. Nevertheless, in the old system of education, a student who sits in a classroom and learns from books had to abandon production activity. Boys belonging to the producing class betray their class to join the class of Sahibs. Thus, even this old education was, in a way, class transformation education. Nevertheless, it is in the reverse direction. As the old education system expanded, the section of Sahibs increased the burden of exploiters increased on the shoulders of producers. Thus, the class inequality in the world increased and became complicated. If this continues in the same rate, the number of exploiters would increase in the world and under their weight the producers' class may collapse or perish. If the producers die the middle class also dies.

In the mode of Nayi Talim, the Sahib class decreases in number and producer class grows in number. There is a scope for everyone to do production with sickle, wheel, hammer or chisel, naturally as a producer and to become a teacher. Thus, each individual of the intellectual class needs to become a producer. Every producer gets a complete scope for intellectual evolution. Hence, there is no need for tumultuous hardship of violent conflict in the society.

Labour or Class Division—Is it by Birth or Work? :

Today, all those who speak of classless society belong to intellectual class. However, they assume that they belong to working class. This is nothing but a deception. They argue that not everyone can do all the works. Division of labour is a necessity of a society. So, why there shall be a force on those who write or give speech to do labour? Intellectual work is also a type of labor. Why should they involve in physical labour? Some argue that let some section of the people take up physical labour and let others take up mental labor. They do not term this as class division or status division, but portrait as labour division. Why those who involve in mental labour shall involve in physical labour and waste both time and energy? What is the use? Those who are fit to do mental labour let them do so. Those who are capable of physical labour let them do so. This is the only way we can achieve classless society. That is how they argue. Nevertheless, these people vehemently oppose the ancient Varna system of India. According to them, it is a reactionary system. It hinders the social progress. They vociferously oppose the division of the society as Brahmanas and Shudras. However, they say that for those who involve in intellectual labor, there is no need of physical labour. For their comfort and leisure, they seek help of others and appoint others for doing menial works. If this is so, then it is no different from Brahmana- Shudra division. They say that the Varna system related to work shall be there but not based on hereditary. Those who favour a

society divided as intellectual class and labour class, is it not scientific to divide the society as two groups based on their birth? They forget that this helps more for social progress. In this case, the society has hereditary advantage. Only in few exceptional situations, there may be injustice to a person in this system. However, while framing a scientific system for a society we cannot take into consideration one or two exceptions. We shall bear in mind that the welfare of the entire society is more important.

This kind of thinking is erroneous. We shall treat both intellectual and physical labour as equal. In these two types of labour, one is preferred, while the other is rejected. Everyone desires the preferred labour. However, the society needs this undesired labour too. However, people do this labour out of compulsion or system of work. This will never be the preferred option. Today, the upper class has not bent its body to do work. Even if more money is offered, they do not work. In order to establish an egalitarian society, every individual shall do both intellectual and physical labour.

If there is no way, if we need to have Brahmana and Shudra social positions in the society, why shall not the society reap the benefit of fundamental theory of human evolution? And that is the law of hereditary. The law that speaks of the hereditary qualities natural in a person. for example in a school, a five-year-old child from an educated family learns faster than to a peasant's child.

A example is a school, a five year old child from an educated family learns faster than a peasant's son can cultivate land or lift more weight better than the other boy. Both have hereditary quality as a heritage of their past. Hence, if you say that the society shall be divided as two different classes, then it is better to do on the basis of hereditary, then society would be benefited. Those who are against the caste system, they will not be in favour of this division of labour. If you retain labour division, while rejecting the division based on birth, the society loses the benefit of skill and ability that comes from hereditary.

Labour division in a classless society : Some says that if there is no division of labour, how production takes place in society?. No individual can work alone. At least to some extent division of labour is required. In a true classless society, this is not nature related, but material related. One individual can produce one thing, while the other individual can produces different thing. While involving in production, everybody should involve in physical as wells as mental labour. In the name of division of labour, one shall not be given toilet-cleaning work, while the other gets sweeping work. Such an arrangement is not possible in a classless society. According to the Gandhian concept of classless society, every individual should involve in both physical mental labour. All shall do all the manual works. Otherwise, this philosophy becomes a myth. Hence, when you talk of an education system in a classless social construction, Naya Talim system of Gandhiji is more practical, scientific, and valid than all others.

The Real Meaning of Equal Opportunity

The clamour for equal scope in an educated society is too much. Today, there is a talk that everyone shall get equal opportunity for education. But today education means abandoning the production activity. If you say everyone shall get equal scope for education, it means everyone shall have equal opportunity to abandon the production activity. After finishing the education, there shall be scope to take up the work of their choice. Everyone knows what type of labour everyone opts. If all the people in society take up intellectual labour according to one's educational qualification, the society suffers. Who would do production? If production activity stops in the society what would be the condition? Many argue that this is extending the things too far. Equal right does not mean irrespective of one's liking or disliking one shall complete the education by that right. Some people are not inclined to education. Some read for some period and later they turn towards tilling. It is but natural. It is not that many people do not prefer learning. Their condition does not allow them to study. If people cannot learn because of their adverse condition, where is the question of equal right? If everyone has to get equal opportunity, he should get education in this present situation. Today, we find that some educated people talk of compulsory education. Compulsory education is a necessity. It means everybody

shall study for fifteen years to be an educated. If one reads for fifteen years in a classroom, what will be his condition when he takes up plough to till his land? One can imagine his plight! Production work shall begin from childhood. Otherwise skill and speed will not develop. Apart from this, he will not be able to develop interest in physical labour. In this old system of education, it is impossible for everyone to study for 15 years and later involve in production to satisfy personal needs.

In a decentralized society, production activity commences from childhood. In other countries where production takes place by machines, the person who runs the machine does not use his eyes, hands, or intellect. The machine operator is a like a cog in the machine. One requires no practice in childhood to learn this job. Therefore, it is possible for a person to run the machines without even completing education. But in a decentralized self-reliant society model of Gandhiji', practice of scientific of production work from childhood itself is a necessity. This is possible only when this becomes the mode of education from childhood.

Nayi Talim of Bapu is a Great System in the Entire World : To develop a class less society running efficiently the production activities of the entire world, everyone shall develop intellectually by involving in production

activity. Otherwise, all the talks of people's welfare would be a dry political slogan for gaining people's vote. This practical–realistic form would be impossible to achieve. Our aim is to establish a stateless and classless society in the world and free the humanity from exploitation and violence. There is no other better practical and scientific education system other than Naya Talim of Gandhiji. so far, no one has ever created this mode of education.

Major Incidents in Gandhi's Life

Birth at Porbandar	02.10.1869
Marriage with Kasturba	1881
Completed Matriculation	1887
Traveled to England for Education	1888
Admit as Baristar	1891
Return to India from England	1891
Travel to South Africa by Ship	1893
Travel around India	1896 - 1901
Took leadership of Indian Ambulance in	
Boyar war and Julu rebellion	1899-1906
Participated in Indian National Congress Meet	1901
Started Indian Opinion News paper	1903
Established Phoenix Ashrama	1904
Took a vow of Celibacy	1906
Travelled to England	1906-1909
First imprisonment in South Africa	1908
Established Tolstoy Ashrama	1910
Historic Satyagraha in South Africa	1913
Return to India	1915
Established Sabarmati Ashrama	1915
Movement opposing tax in Kheda	1918
Jallianwala Bagh Massacre	1919
Starts Young India and Navajeevan papers	1919
Non Co-operation Movement	1921
First imprisonment in India	1922
Travel to propagate Khadi	1927

Salt & Dandi March	1930
Visit to Europe and Round Table Conference	1931
Established Sevagrama Ashrama	1933
Collected funds for Harijan service	1933
Started Harijan Weekly	1933
Started Naya Talim Education System	1937
Begin Quit India Movement	1942
Prison Life in Aga Khan Palace	1942-44
Assassination of Mahatma Gandhi	30-01-1948

ಕರ್ನಾಟಕ ಗಾಂಧಿ ಸ್ಮಾರಕ ನಿಧಿಯ ಪ್ರಕಟಣೆಗಳು

1.	ಆರೋಗ್ಯ ರಹಸ್ಯ	10-00
2.	ಕರ್ನಾಟಕದಲ್ಲಿ ಗಾಂಧೀ	5-00
3.	ರಾಮನಾಮ	6-00
4.	ಗಾಂಧೀ ಬಳಗದ ವಿದೇಶೀಯರು	40-00
5.	ಆರೋಗ್ಯ	8-00
6.	ಪ್ರಾರ್ಥನೆ	40-00
7.	ಸತ್ಯಾಗ್ರಹ	8-00
8.	ಮಹಿಳೆಯರಿಗಾಗಿ	8-00
9.	ಪಂಚಾಯತ್ ರಾಜ್	12-00
10.	ಆದರ್ಶಗಳು	12-00
11.	ನಮ್ಮ ಗಾಂಧೀ ತಾತ	22-00
12.	ದೇವನಗರಿಯಲ್ಲಿ ಗಾಂಧೀ ಧ್ವನಿ	2-00
13.	ನಮ್ಮ ಗಾಂಧೀ ತಾತ	15-00
14.	ಹೋರಾಟ ಶ್ರೀ	40-00
15.	ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ ಅವರ ಜೀವನ ಮೈಲಿಗಲ್ಲುಗಳು	3-00
16.	ಗಾಂಧೀಜಿ ಜೀವನ ಚರಿತ್ರೆ	25-00
17.	ಕುವೆಂಪು ಕಂಡ ಗಾಂಧೀ	25-00
18.	ಉಪ್ಪಿನ ಸತ್ಯಾಗ್ರಹ	5-00
19.	ಹಿಂದ್ ಸ್ವರಾಜ್	50-00
20.	ಗಾಂಧೀ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನ	25-00
21.	ನನ್ನ ಕನಸಿನ ಭಾರತ	30-00
22.	ಹಿಂದೂ ಧರ್ಮ	25-00
23.	ಮಹಿಳೆಯರು	63-00
24.	ಸ್ವಾತಂತ್ರ್ಯ	42-00
25.	ಅಸ್ಪೃಶ್ಯತೆ	45-00

26.	ಒಳ್ಳೆಯ ಜೀವನ	60-00
27.	ಗಾಂಧೀ ಮತ್ತು ಕರ್ನಾಟಕ	200-00
28.	ಸತ್ಯ	38-00
29.	ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ	30-00
30.	ಸರ್ವೋದಯ	30-00
31.	ಖಾದಿ ಗ್ರಾಮೋದ್ಯೋಗ	58-00
32.	ನನ್ನ ಬಾಲ್ಯದ ನೆನಪುಗಳು	52-00
33.	ಗ್ರಾಮರಾಜ್ಯ ಆಡಳಿತ	5-00
34.	ನನ್ನ ಕನಸಿನ ಸ್ವರಾಜ್ಯ	42-00
35.	ಹಾಸ್ಯ ಮತ್ತು ಗಾಂಧೀ	44-00
36.	ನನ್ನ ಆದರ್ಶಗ್ರಾಮ	5-00
37.	ಮಹಾತ್ಮ ಗಾಂಧೀ ವಿಚಾರಗಳು ಹಾಗೂ ವ್ಯವಸ್ಥಾಪನ ಪದ್ಧತಿ	48-00
38.	ಸತ್ಯಾಗ್ರಹ	40-00
39.	ಗ್ರಾಮದಾನ ಗ್ರಾಮ ಸ್ವರಾಜ್ಯ	25-00
40.	ಗಾಂಧೀಜಿಯವರ ಪ್ರಾತಃ ಸಾಯಂ ಪ್ರಾರ್ಥನೆ ಮತ್ತು ಭಜನೆ	
41.	ಉಪ್ಪಿನ ಸತ್ಯಾಗ್ರಹ ಮತ್ತು ಮೈಲಾರ ಮಹಾದೇವ	5-00
42.	ಸತ್ಯಾಗ್ರಹ	5-00
43.	ಹಿಂದ್ ಸ್ವರಾಜ್	5-00
44.	ಆರೋಗ್ಯ	5-00
45.	ಮಹಾತ್ಮ ಗಾಂಧಿ ಪ್ರಸ್ತುತತೆ	10-00
46.	ಬಹುರೂಪಿ ಗಾಂಧಿ	35-00
47.	ನಂದಿ ಗಿರಿಧಾಮದಲ್ಲಿ ಮಹಾತ್ಮ ಗಾಂಧಿ	30-00
48.	ಕೃತಯುಗಿ ವಿನೋಬಾ ಭಾವೆ	15-00
49.	ಮೋಹನ ತರಂಗ	40-00
50.	ನಮ್ಮ ಗಾಂಧಿ ತಾತ	22-00

51. ಗೀತಾ ಪ್ರವಚನ	80-00
52. ಜೆ.ಪಿ. ಜೀವನ ಹಾದಿ	45-00
53. ಗಣ್ಯರು ಕಂಡಂತೆ ಗಾಂಧಿ	20.0
54. ಗೀತಾಮಾತೆ	80.00
55. ಲೋಕ ಚಿಂತಕರು	145.00
56. ಕರ್ನಾಟಕದ ಕಸ್ತೂರ್‌ಬಾ ಯಶೋಧರಮ್ಮ ದಾಸಪ್ಪ	38.00
57. ಮಹದೇವ ದೇಸಾಯಿ	63.00
58. ಸಮಾಜವಾದ : ಗಾಂಧೀ ದೃಷ್ಟಿಕೋನ	15.00
59. ಮಹಾತ್ಮ ಗಾಂಧಿ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ರಾಜಕಾರಣ	28.00
60. ಗಾಂಧೀ ಬಳಗದ ವಿದೇಶಿಯರು	89.00
61. ಮಹಾತ್ಮ ಗಾಂಧೀ ಮತ್ತು ಸ್ವಚ್ಛ ಭಾರತ	33.00
62. ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ ಅವರ ಶೈಕ್ಷಣಿಕ ಸಿದ್ಧಾಂತ	80.00
63. ಹುಕ್ಕೇರಿಕರ ರಾಮರಾಯರು	110.00
64. ಮಹಿಳೆಯರು	63.00
65. ನನ್ನ ಬಾಲ್ಯದ ನೆನಪುಗಳು	52.00
66. Temple & Mosque	10-00
67. Rastrapita Mahatma Gandhi	25-00
68. Swarajya of My Dreams	5-00
69. Gandhi My Grand Father	5-00
70. Grand Pa Gandhi	5-00
71. Relevance of Gandhi	20-00
72. Vinoba Sage of the Age	20.00
73. Kasturba	33.00

The Places Gandhiji visited in Karnataka

● Bangalore	08-05-1915
● Belgaum	27- 04-1916 to 1-5-1916
● Bijapur (Vijayapura)	05-05-1918 to 06-05-1918
● Kasargod	19-08-1920
● Mangalore	20-08-1920
● Bangalore	21-08-1920
● Nippani, Chikkodi, Hukkeri Sankeswar, Belgaum	08-11-1920
● Belgaum,Shahapur, Khanapur Nandagada, Halyala	09-11-1920
● Dharwad	10-11-1920
● Hubli, Gadag	11-11-1920
● Sangli	12-11-1920
● Bagalkot	27-05-1921
● Bijapura,Sollapur	28-05-1921
● Bellari	30-09-1921
● Belgaum	21-12-1924 to 30-12-1924
● Gulbarga	22-02-1927 to 23-02-1927
● Nippani	27-03-1927 to 31-03-1927
● Belgaum	01-04-1927 18-04-1927 to 19-04-1927
● Baṅgalore	06-06-1927 to 13-07-1927
● Tumkur	14-07-1927

● Tumkur, Madhugiri	15-07-1927
● Tumkur	16-07-1927
● Bangalore	17-07-1927
● Bangalore	18-07-1927
● Mysore	19-07-1927 to 21-07-1927
● Krishnasagar, Yadatore Srirangaptna, Dariyadoulath	22-07-1927
● Mysore	23-07-1927
● Bangalore	24-07-1927 to 30-07-1927
● Klosspet (Ramanagara)	31-07-1927
● Kanakhalli (Kanakapura) Bangalore	01-08-1927
● Arasikere, Hassan	02-08-1927
● Hassan	03-08-1927
● Hassan, Holenarasipur	04-08-1927
● Bangalore	05-08-1927 to 11-08-1927
● Davanagere	12-08-1927
● Harihara, Honnali Malebennuru	13-08-1927
● Shimoga	14-08-1927 to 15-08-1927
● Ayanuru, Kumsi, Sagar Shimoga	16-08-1927
● Shimoga, Thirtahalli Mandagadde, Rajanuru	17-08-1927
● Bhadravathi, Tarikere Birur, Kadur	18-08-1927
● Chikkamagaluru	19-08-1927
● Belur, Halebidu	20-08-1927

● Arasikere, Tiptur	21-08-1927
● Bangalore	22-08-1927
● Hosur, Sulagiri, Krishnagiri	24-08-1927
● Bangalore	25-08-1927 to 30-08-1927
● Hindupur, Vidhuraswattha Gowribidanuru Doddaballapura, Tumkur Tyamagondlu, Nelamangala Bangalore, Mysore	04-01-1934
● Tagaduru, Badanawala Nanjanagudu, Mysore	05 -01-1934
● Mandya, Chennapatna Ramanagara	06-01-1934
● Kanakapura, Bided, Kenner Bangalore	07-01-1934 to 09-01-1934
● Ponnampete, Hudikeri	22-02-1934
● Virajapete, Belluru	23-02-1934
● Somavarapet	23-02-1934
● Gundukatti, Madikere Sampaje, Sulya, Puttur Uppinangadi, Vittalagabba Kalladka, Pane, Mangalore Bantwala	24-02-1934
● Mangalore, Mangalore Gurupur, Bajpe, Yakkuru Kateelu, Kinnagoli, Mukli Padubidri, Katapadi, Gurupuru Udyavara, Udupi, Brahmavara Siddapura	25-02-1934
● Kundapura	26-02-1934
● Kundapura, Bhatkal Honnavaara, Karavara	27-02-1934

● Karavara, Kumata, Ankola Chandiya, Sirsi	28-02-1934
● Sirsi, Siddapura Dasanakoppa, Isaluru Ekambi, Aluru Byadagi, Motebennuru	01-03-1934
● Haveri, Ranebennuru Harihara, Davangere Harapanahalli, Kotturu Kudligi, Duggavathi Kanivehalli, Sonduru	02-03-1934
● Sonduru, Bellari, Hosapet Bhanapura, Gadag Jakkali, Hubli	03-03-1934
● Hubli, Dharwad Amminabhavi, Hireullageri Bailahongala, Uppina Betageri, Soundatti Sampangav, Hosur, Belgaum	04-03-1934
● Belgaum	05-03-1934
● Belgaum	06-03-1934
● Belgaum, Yamakanmaradi Hukkeri, Gokak, Sankeswara Navalihala, Chikkodi, Ankali	07-03-1934
● Shedabala, Banahatti, Athani Bijapura, Tikota, Toravi, Ilakal	08-03-1934
● Nandi hills	10-05-1936 to 30-05-1936
● Chikkaballapur, Shidlagatta Chintamani, Kolar Bangarapete, KGF	31-05-1936
● Bangalore	01-06-1936 to 12-06-1936
● Hudali of Belgaum	16-04-1937 to 21-04-1937

ಏಕಾದಶ ವ್ರತಗಳು

ಸತ್ಯ	Truth
ಅಹಿಂಸೆ	Ahimsa or Love
ಅಸ್ತೇಯ (ಕದಿಯದಿರುವುದು)	Non-Stealing
ಬ್ರಹ್ಮಚರ್ಯ	Brahmacharya or Chastity
ಅಸಂಗ್ರಹ (ಅಪರಿಗ್ರಹ)	Non-Possession
ಶರೀರ ಶ್ರಮ	Physical Labour
ಅಸ್ವಾದ (ನಾಲಿಗೆ ಚಪಲ)	Control on the Palate
ಸರ್ವತ್ರ ಭಯವರ್ಜನ (ಅಭಯ)	Fearlessness
ಸರ್ವಧರ್ಮ ಸಮಾನತ್ವ	Equality of Religion
ಸ್ವದೇಶಿ	Swadeshi
ಸ್ಪರ್ಶ ಭಾವನೆ (ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆ)	Removal of Untouchability

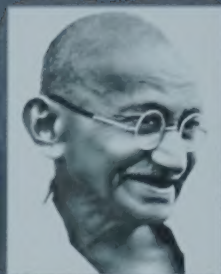
ಏಳು ಸಾಮಾಜಿಕ ಪಾತಕಗಳು	Seven Social Sins
ತತ್ವರಹಿತ ರಾಜಕಾರಣ	Politics without Principles
ದುಡಿಮೆ ಇಲ್ಲದ ಸಂಪತ್ತು	Wealth without Work
ಆತ್ಮಸಾಕ್ಷಿ ಇಲ್ಲದ ಸಂತೋಷ	Pleasure without Conscience
ಚಾರಿತ್ರ್ಯವಿಲ್ಲದ ಶಿಕ್ಷಣ	Education without Character
ನೀತಿ ಇಲ್ಲದ ವ್ಯಾಪಾರ	Commerce without Morality
ಮಾನವೀಯತೆ ಇಲ್ಲದ ವಿಜ್ಞಾನ	Science without Humanity
ತ್ಯಾಗ ಇಲ್ಲದ ಪೂಜೆ	Worship without Sacrifice

Mahatma Gandhi

ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ

ಹದಿನೆಂಟು ರಚನಾತ್ಮಕ ಕಾರ್ಯಗಳು 18 CONSTRUCTIVE PROGRAMMES

ಮತೀಯ ಐಕ್ಯತೆ	Communal Unity
ಅಸ್ಪೃಶ್ಯತಾ ನಿವಾರಣೆ	Removal of Untouchability
ಪಾನನಿರೋಧ	Prohibition
ಖಾದಿ	Khadi
ಇತರೆ ಗ್ರಾಮೋದ್ಯೋಗಗಳು	Other village industries
ಗ್ರಾಮ ನೈರ್ಮಲ್ಯ	Village Sanitation
ಮೂಲ ಶಿಕ್ಷಣ	Basic Education
ವಯಸ್ಕರ ಶಿಕ್ಷಣ	Adult Education
ಮಹಿಳಾ ಸಬಲೀಕರಣ	Women Empowerment
ಆರೋಗ್ಯ ಮತ್ತು ಶುಚಿತ್ವ ಶಿಕ್ಷಣ	Hygiene & Health Education
ಪ್ರಾದೇಶಿಕ ಭಾಷೆ	Provincial Languages
ರಾಷ್ಟ್ರಭಾಷೆ	National Language
ಆರ್ಥಿಕ ಸಮಾನತೆ	Economic Equality
ರೈತರ ಸಬಲೀಕರಣ	Empowerment of Farmers
ಕಾರ್ಮಿಕರ ಸಬಲೀಕರಣ	Empowerment of Labours
ಆದಿವಾಸಿ ಸಬಲೀಕರಣ	Tribal Empowerment
ಕುಷ್ಠರೋಗ ನಿರ್ಮೂಲನೆ	Cure of Leprosy
ವಿದ್ಯಾರ್ಥಿಗಳು	Students



Life of Mahatmaji's itself is an ideal education for all of us. It is well known view that education makes one a human, citizen and a good person. At every stage of society, discussions, discourses, and consultations on what type of education is needed has resulted in altering education systems or policies.

Dr. Wooday P. Krishna

Chairman

Mahatmaji and Ambedkar who were the forerunners of India's social transformation helped in propagation of education among the common masses. As a result of that Swadeshi education, self reliance and self employment played an important role in our freedom struggle. Gandhiji worked in multiple dimensions to implement a new education system called Nayi Talim.

Inidra Krishnappa

Hon. Secretary

Karnataka Gandhi Smaraka Nidhi

Gandhi Bhavana, Kumarapark East
Bengaluru. - 560001

ISBN NO : 978-81-942226-0-6